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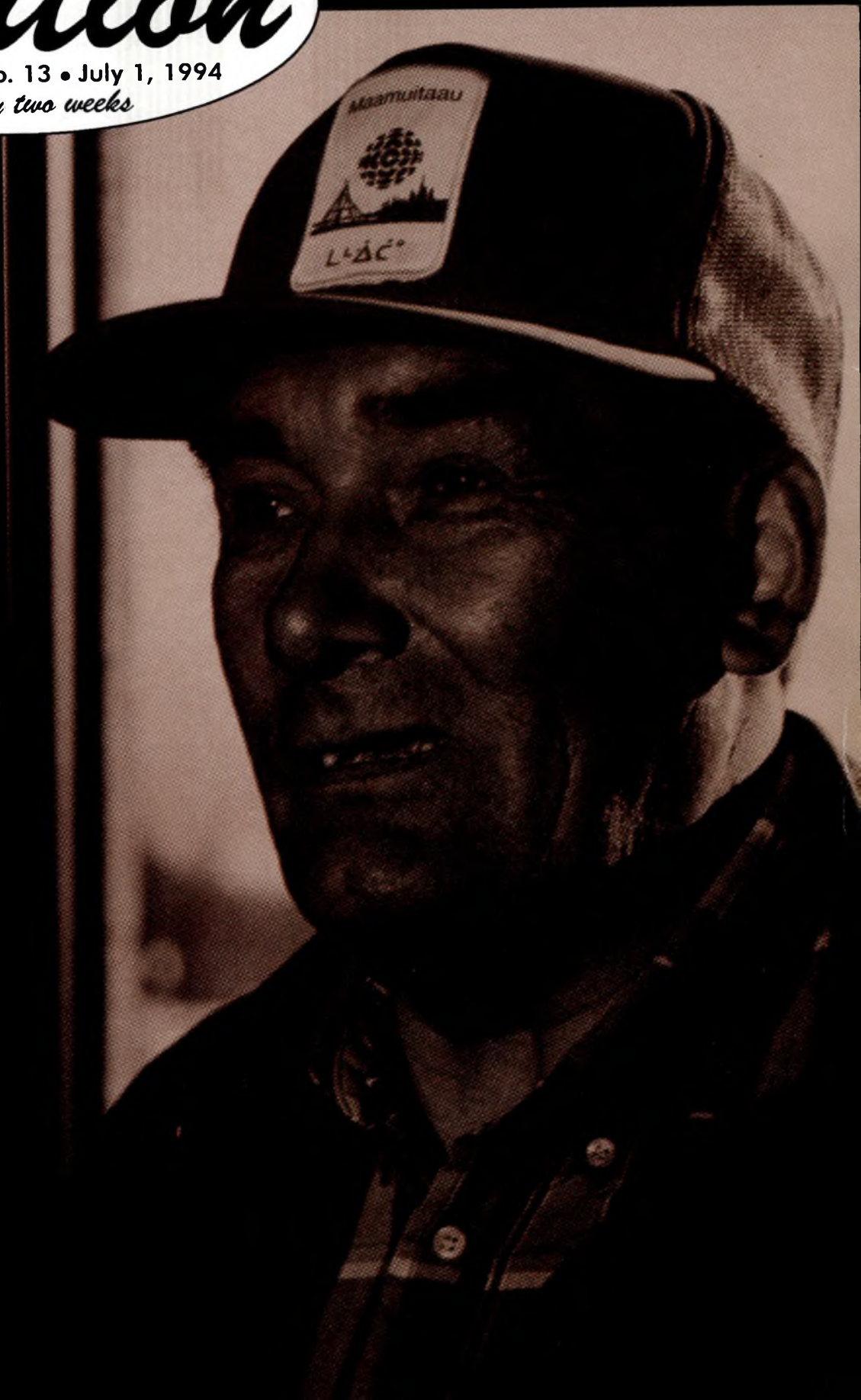

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the Nation

PHOTO BY ERNEST WEBB

FIND THE FLAG

At times people look toward symbols to bind them, sometimes to separate them. In the old days we didn't need much. We knew who we were, where we came from and what we were all about.

Americans have old glory, Canadians have the maple leaf, and Quebec has the fleur de lys, Mohawks have their "Warrior flag"... Well you get the idea.

So it's about time we got our own symbol—Something for us. Something to look up to. Something we can carry proudly and say, yes, that is ours. Something we can carry to a General assembly, a sports event, to a meeting, to a pow wow and, heaven forbid, to war.

We have the beaver skin stretcher and goose logos but those do not symbolize our nations as a whole. The logo for the Grand Council is just that, the logo for the Grand Council. We need a symbol to bind the nine Eeyou nations together. Something to stand the test of time—like we have.

We are proudly announcing yet another contest at *The Nation* to FIND THE FLAG for the Eeyou Nation. Send in your design for the flag c/o *The Nation*. We will let you know in the coming issues about the prizes, judges, sponsors, etc. (for info see page 13).

BY ERNEST WEBB

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Cover photo:
Robbie Matthew Sr.
Taken by Neil Diamond

JULY 1, 1994

PHOTO BY PIERRE LEMAY

TRUE RESPECT COMES FROM ACTIONS

It is really amazing the amount of attention that two Elders can cause even here in Montreal. One day an elderly couple parked illegally in a bus lane just long enough to pick up a bunch of gifts for a wedding or something. Next thing we at *The Nation* hear down on the street is some parking ticket employee (known as "green onions") wanting to give them a ticket. The old man tries to explain why he is doing this. The green onion sticks to his guns and the old man gets angry. He even calls the young man a "dog" for not having any compassion.

Next thing we see is more cars and tow trucks showing up. In all, nine city employees are here with five vehicles to intimidate this old couple. It doesn't work and all of a sudden they (the green onions) look around and notice that there are several people coming out of their shops and businesses. Other passersby are stopping. The police are called in and, surprise, they end up letting the old man and his wife go without giving them a ticket.

We calculated that it cost the city about $200 or more in salaries for its employees to deal with this problem. The purpose of the ticket is when you block a bus lane you pay a fine. In this case the lane was blocked for almost an hour by five city vehicles, defeating the purpose.

It made me think of how people act sometimes in trying to get respect from other people. Some people think respect is when someone fears you. They are surprised when they (like the green onions) don't get that "respect."

True respect comes from actions that set an example in your community. For instance, in the past, Cree Elders were always assured a portion of the hunt or harvest.

Today, not everyone does this or teaches their children why this is practiced. When you bring a piece of meat, fish or other game to an Elder, you are showing them respect and honouring them. But at the same time you are gaining respect. This is a two-way street, this thing called respect. If you cannot respect others, how can you expect them to respect you?

Respect does not mean blindly following rules but knowing that what feels good and right (such as giving an Elder a portion of the land's bounty) and that doing it usually leads to respect.

It is time to end the growing patterns of intimidation that may lead to violence and other self-destructive acts within our communities by concentrating on Cree culture, values and traditions. One of the things that bound our way of life in a beneficial way was respect and the gaining of it.

Respect for one's self, other people, animals and the land is an important part of being a Cree. Let's practice it as much as possible.

Bring a gift of the land's bounty to an Elder (not necessarily your relative), spend some time with them and start on your own path to respect if you haven't already.

BY WILL NICHOLLS

the Nation

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PHOTO BY JAMES BOBBISH

BAN SPORTS HUNTING AND FORESTRY, QUEBEC TOLD

QUEBEC WANTS TO RESTRICT CREE MOOSE HUNT

Something is reducing moose numbers in the southern James Bay Territory and the Quebec government thinks it has an answer. It wants to ban Cree hunting of moose.

"That's what they're hinting at," says Rene Dion, a biologist at the Cree Regional Authority. Dion attended a meeting of trappers in Waswanipi June 9 to discuss the falling moose numbers. Dion said the moose population has decreased by half in just five years. "It's a crisis," he said.

Crees have warned the Quebec government for years about the problem, calling on the government to stop issuing clearcutting permits in the southern part of the James Bay Territory and to restrict sports hunting by non-natives. At the meeting in Waswanipi, many trappers called for a five-year ban on all forestry and sports hunting starting with this fall's season.

But so far Quebec has ignored the calls. Now Quebec officials are pressuring Crees to restrict their own hunting of moose. Crees may even be asked to stop hunting moose altogether. Quebec is worried that if it restricts only non-native hunting, it will be accused of showing favouritism to Crees, so it could apply the same restrictions across the board.

"Discussions are underway. There are several possibilities," said an official of the Ministry of Recreation, Hunting and Fishing (MLCP) in Chibougamau. Asked if Crees may be told to stop hunting moose, he was evasive: "Not necessarily." He said another official would call back with more details, but the call didn't come before *The Nation* went to press.

Dion said the Cree right to harvest moose is enshrined in the James Bay and Northern Quebec Agreement. "With all the faults of the James Bay Agreement, there are a few things in there that protect Cree rights," he said.

In Section 24 of the Agreement, each community is guaranteed a minimum kill of moose per year. If trappers are unable to harvest this minimum, the Agreement says Quebec must restrict sports hunting because Crees have priority. Crees in the southern communities have been unable to get their quotas for years. Waswanipi's quota is about 130 but only 90 to 100 moose were killed last year. Still, the government hasn't acted to limit sports hunting or curtail forestry operations that have razed about 50 per cent of the Waswanipi First Nation's territory.

One Elder at the trappers' meeting in Waswanipi told a haunting story of coming across 21 headless rotting moose carcasses butchered with a chainsaw. Moose heads are prized by sports hunters.

"Crees need the moose and the moose need the Crees in this case. If you keep hunting the way the sports hunters do, I give it four years and there's no more moose in Zone 17," said Dion. Zone 17 is the "buffer zone" created by the James Bay Agreement stretching from the 49th parallel to Matagami and Waswanipi. "We're not only trying to save the population of moose but also the right of harvest," Dion said.

The moose crisis will be on the agenda at several meetings this summer, including the annual general assembly of the Cree Trappers Association and the assembly of the Waswanipi First Nation July 11-13.

BY ALEX ROSLIN

PEOPLE READY TO TAKE ACTION

If Quebec doesn't stop handing out clearcutting permits to forestry companies, Crees in Waswanipi and other southern communities will take action themselves to save their traplines, says Sam Gull, a Cree youth from Waswanipi. "People are ready to take it into their own hands," says Sam.

Sam was involved in a meeting this month of trappers from all the southern communities to discuss an alarming fall in moose numbers. Many trappers called for a ban on forestry operations and sports hunting by non-natives until moose numbers recover.

"At this stage I don't think the federal or Quebec government respect Cree rights," said Sam, the director of personnel at the Waswanipi Band. "People to my mind have clearly stated they don't want forestry on their traplines. I think the Cree Nation as a whole has to take action to protect their rights."

Waswanipi and Ouje-Bougoumou trappers are already reeling from the effects of clearcutting on their forests and wildlife. Since the James Bay Agreement was signed, 15 traplines have been completely razed. Many more are on the chopping block. Forestry companies have also expanded into the Waskaganish and Mistissini territories.

"It's really heartbreaking," said Sam. "They're destroying our culture as a whole. That's the ultimate issue. It's the integrity of a people that's at stake."

Complicating the issue is the fact that Crees themselves own companies that exploit the forests, said Sam. For at least six years, the Waswanipi Band-owned Mishtuk Corporation has been cutting trees on the trapline that belongs to Sam's uncle and grandfather. "They only consulted them after they started cutting," said Sam. After the consultations, Mishtuk agreed to build the Gulls a new cabin as compensation. "It was forced on them. They never agreed to the cutting," said Sam. "We contradict ourselves when we fight against forestry but do the same thing."

He said concern is growing about Mishtuk because it wants to build a new $6-million sawmill, which will lead to more tree-cutting. The sawmill will be discussed at the Waswanipi Band's general assembly July 11-13. —*Alex Roslin*

A message of hope

Letter to the Editor:

To whom it may concern,

It is my pleasure to attest to Billy Ottereyes' significant endeavours in his unwaivering evangelistic work to reach the Cree people and others with a message of hope and new life through the gospel of Jesus Christ.

Throughout many years, I have personally met Mr. Ottereyes and have respected his personal friendship and since then highly regard his commitment expressed in his vision and obedience to the call of God to minister to the native communities and abroad.

In the simple manner in which he bestowed his personal interest and support to me and my family, I am sure that he will be able to provide this self-same support to all who would accept him and his work.

More important is the need for all to look toward our heavenly Father for answers to all our needs and great is the need to have willing servants to preach this message.

I hope you will receive the servanthood of Mr. Billy Ottereyes.

Yours in Him,

Kenny Blacksmith
Deputy Grand Chief, GCCQ
Vice-Chairman, CRA

Wants caribou burgers

Letter to the Editor:

I was surprised of the interpretation Alex Roslin makes of my article published in *La Presse* recently (*The Nation*, May 19, 1994). The article and the daily are accused of breaking "new ground in the popular Québec pastime of native-bashing."

More appropriately, the content of my paper denounced the sport of "Québec bashing" by the international press and in this case, *Terre sauvage*, a French magazine. Its approach is reminiscent of *National Geographic*'s November special issue coverage on James Bay (which I did not, as stated, discuss again). I merely stated some of the more than half-dozen mistakes that the author, Fabien Paris, made.

It is true that I blame some of the Cree political leaders for "all the bad publicity that Québec gets in other countries." And yes I am "tired of hearing about the 10 000 dead caribous."

For instance, the June issue of *Affaires Plus* quotes Don Allard of

Makivik Corporation as saying: "We have the largest herd of caribous in the world, between 600,000 and 800,000 heads, but Québec laws do not allow commercial hunting" (p. 55). I often wonder if all the energy put forth in Canada and abroad to promote the 10,000 dead caribous had been allocated instead in promoting the 700,000 or so living, the Cree nation might have benefited more positively. In other words, why not lobby the government to legalize caribou meat? I, for one, have been waiting for years for caribou-burger outlets in Montréal and elsewhere too!

As Neil Diamond pointed out in your recent issue: does it make sense to have no native food (no moose or caribou) on the menu of the Auberge Kanio-Kashee Lodge in Waskaganish? (*The Nation*, May 19, p. 19).

Lobbying efforts cost a lot of money. When I see that Kenny Blacksmith, Deputy Grand Chief of the Grand Council of the Crees (of Québec), justifies his choice of closing down the Grand Council office in Québec City so as to save $150,000, I feel betrayed (*Le Soleil*, June 5, p. A4). Betrayed because the Crees should have their presence felt officially in our Capital city; betrayed because now, fewer communications will result from this so-called "economic choice." Whereas so much effort is spent by the same Grand Council to explain their "political choices" abroad at great expense.

Instead of closing offices, the Crees should work towards rapprochement with mainstream Québec. Just as this magazine has been doing, as far as I see it.

Lobbying should be done in a positive fashion. I have often suggested in the press and to elected officials that we are in a desperate need of an "anthropological museum" (like the one in Mexico City), where Québec's First Nations' history and way of life would be explained to the general population. To my mind, that's just one more goal worth lobbying for. Megwech.

Henri L. Comte
President, MEDIANOR inc.

Get off your "fat butt"

Letter to the Editor:

Member of Parliament Mr. Grubel whines that Canada's northern Indians are lazy babies who want handouts.

Mr. Grubel's character assassination of native peoples bangs that old pot that the Indians are lazy because they dislike doing things the way we prefer to dictate. However, the truth is quite the opposite, as could be demonstrated if the shoe were on the other foot. If Mr. Grubel were asked to get up at 4:00 a.m. every morning for the rest of his life, in rain, sleet, cold or shine—as do Cree hunters and fishermen who still live off the land *by choice* because they enjoy this very hard and demanding lifestyle—and load up a 6,000-lb canoe and pile gear on his back and head out into the James Bay estuaries to fish and hunt for his breakfast, lunch and supper, I think a few days of this would demonstrate that Mr. Grubel could probably be called a lazy white guy who prefers to sit on his fat butt shuffling papers and waiting for a handout of free meat or fish.

I lived for nearly two months on Category 1A lands in a northern Quebec Cree Indian community in August and September of 1993, and I can tell you from personal experience that there is no such thing as a "lazy Indian." Mr. Grubel, I challenge you to leave behind your cushy, paper-pushing life in Parliament and spend a *month* earning your living the hard way, the honourable way, living the Cree hunter lifestyle. My bet is, you're too much the lazy white man addicted to your credit-card comforts to give it a try.

Kathleen Pageot

The Nation **welcomes your letters, opinion pieces, poetry, photos, legends and sports stories. We strive to reflect the the views of all our readers.**

PHOTO BY NEIL DIAMOND

SPORTS FISHERS SWARMING UP ROUTE DU NORD

Before Charlie Swallow passed on his land to George Brien, the Elder taught George an important lesson—to look after it and not to leave it. "He didn't teach me any other way but to hunt and to look after the land," remembers George.

This lesson doesn't seem to be familiar to the American sports fishermen who have swarmed to George's trapline since the Route du Nord was built through it last year. Before the highway was built, a few fishers would drive around through Matagami just to get to the prime sturgeon fishing grounds on George's land. This season, the road has brought about 100 fishers.

"The Americans (sport fishermen) are disturbing me. I can't kill the sturgeon. They cut up the nets with their motors," said George, 62, who first came to this trapline in the Nemaska Territory 40 years ago.

"It would be good if they didn't go fishing there right at the rapids. I used to get lots of food there. Now the sports fishermen go there all the time. Now you don't see the the fish I used to look for at the rapids. Now the nets are empty."

Are the sports fishers scaring the sturgeon? "Of course," said George. "The sturgeon is very perceptive. Even under water he can smell smoke."

The game wardens haven't been too helpful. A spokesman of the Ministry of Recreation, Hunting and Fishing said a game warden did "two serious checks" and "didn't find anyone who was overfishing." The game warden also fixed signs to trees asking the sports fishers to avoid George's nets. "He was looking happy after that," said the spokesman.

But George says not everyone is respectful. "Some of them listen. Some of them don't."

Steven Neeposh, the Cree Trappers Association officer in Nemaska, says the game wardens aren't doing enough to check for overfishing. Asked if the signs are enough, Neeposh said, "I doubt it. If they [the sports fishers] know where their secret spots are, they're going to go there."

"If they don't want us blocking roads, they should enforce our rights. They should enforce the agreements and patrol the lake, or give George the authority to stop them from going into the restricted areas," said Neeposh.

He said the CTA is considering helping George set up an outfitting operation with a permit to cover the lake which is now being used by the sports fishers. Then, George would be able to regulate the sports fishing himself, said Neeposh.

—Ernest Webb and Alex Roslin

INUIT PRIDE FOCUS OF MEETING

Inuit pride and identity were the themes of this year's Inuit Studies Conference in Iqaluit in mid-July. For the first time, many of the sessions were conducted in Inuktitut and the conference was held on Inuit lands. Previous conferences were held in Quebec City, Copenhagen and Fairbanks, Alaska.

"People wanted to make sure we would have a large northern participation," said Susan Sammons, the conference chairwoman.

The conference featured discussions about elders and youth in Inuit society, Inuit self-government and the impact of Nunavut. Few Inuit attended the first Inuit Studies Conference in 1978, when Inuit were more the focus of study by academics rather than active participants in those studies.

—Nation staff

SM-3 VOTE "INVALID"

The SQ has dismantled an Innu blockade on the access road to the SM-3 work site. The raid occurred just hours after Innu went to the polls to vote on a compensation agreement for the SM-3 hydro-project.

The Innu of Mani-Utenam split down the middle in the referendum, with 53 per cent voting in favour of the agreement and 47 per cent against. The vote showed a sharp division between the two communities which form Mani-Utenam. Members of Uashat voted 70 per cent in favour of the agreement, while Maliotenam was two-thirds against.

The division reflects deep ideological and political differences between the two communities, which each have about 1,000 residents and lie at the mouth of the Moisie River. Maliotenam was created by the exodus of Innu from Sept-Iles in the 1950s. Some Innu refused to follow this movement and stayed in the original community on the boundary of Sept-Iles, which took the name of Uashat. Both communities are ruled by the same band council, located at Uashat.

The two communities held a referendum in Oct. 1992 to split into two separate bands. Maliotenam voted 56 per cent in favour of this idea, but the Band Council refused to implement the proposal.

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

For this reason, many Innu in Maliotenam say the vote on the SM-3 agreement is invalid. "If Maliotenam had achieved separation, we would have won the vote," said Sylvestre Rock, a member of the traditionalist Coalition For Nitassinan, which opposes the SM-3 project. "The chief didn't have the authority to negotiate outside his territory [Uashat]."

Rock said the coalition plans to contest the referendum. Mani-Utenam Chief Elie-Jacques Jourdain didn't return *The Nation*'s calls.

The SM-3 project would involve the diversion of two of the Moisie River's main tributaries into the nearby Sainte-Marguerite River. The chief spokesman of the Coalition For Nitassinan, Gilbert Pilot, was one of the 15 people arrested at the blockade on the SM-3 access road.

—Alex Roslin

Send in army: SQ union

The armoured cars purchased by the SQ should be gotten out of storage and deployed against the Mohawks of Kanehsatake, says Jocelyn Turcotte, president of the Quebec Provincial Police Association.

"They were bought at a cost of hundreds of thousands of dollars each and they never move out of Quebec and Sainte-Julie. They serve as museums for children. I know that during their acquisition it was mentioned that they would not be utilized on aboriginal territory. I want this directive changed."

Turcotte said in a *La Presse* article that SQ officers stationed at Oka are living in constant "uncertainty," and are nearing nervous breakdowns because their jobs are so frustrating. "We are walking on eggshells. We can't accomplish our work as needed. When we judge it good to intervene, we have to wait to receive the necessary directives, which in other circumstances would be transmitted to us in a few minutes... We have the impression of having our hands tied," he said, pleading with the Quebec government to intervene in Kanehsatake.

"At Oka, there are criminals whom the government leaves alone to do their stuff," said the outspoken police union boss. "The population in general has no idea of the gravity of the situation. Not only the lives of our members are in danger when they intervene, but also those of the inhabitants of Oka."

Turcotte said it's "obvious" that "war" has been declared between Mohawks at Kanehsatake. He said if the SQ doesn't have the necessary equipment to intervene, Quebec should call in the RCMP and the Canadian army.

—Nation staff

Squaw comment leads to brawl

SQ officers were left with bruises and a torched cruiser after a run-in with young Mi'gmaqs in Restigouche.

Accounts vary as to what exactly occurred June 9. The reserve's chief and director of the Mi'gmaq Peacekeepers both say that two SQ officers drove through Restigouche in defiance of a police agreement which requires the SQ to notify Mi'gmaq Peacekeepers when entering the community. The SQ officers made a "lewd gesture" to some young Mi'gmaqs, who responded in kind. The officers then left their vehicle and gave chase to a group of Mi'gmaqs, at one point pulling a gun and calling one Mi'gmaq women a "squaw."

This did not sit well with members of the woman's family, who jumped to her defense. A scuffle ensued, ending only when the officers managed to flee by commandeering a car belonging to the Mi'gmaq Peacekeepers, which they abandoned in a nearby village. Their SQ patrol car was subsequently crushed and set afire.

The SQ version is slightly different. The officers claim they entered the reserve only after a rock was thrown unprovoked through their back window. The officers deny that they commandeered another vehicle, and insist they were driven to safety by the Mi'gmaq Peacekeepers.

The incident led the SQ to increase the number of officers at its nearby Matapedia detachment from 15 to 40. This provoked a protest march by Restigouche residents who blocked Highway 132 between midnight and 6:45 a.m. on June 11. They fear that the additional officers will only increase the tensions. The blockade was lifted voluntarily by the Mi'gmaqs.

"None of this should have happened," said Henry Michell, Restigouche's director of public security.

PHOTO BY NEIL DIAMOND

"And if they had called us first as they're supposed to, none of it would have happened." Public Security Minister Robert Middlemiss said the attack "will not go unpunished."

—Nation staff

Famous Oka soldier jailed

The former Canadian army corporal whose face was seen in living rooms across the country during the Oka crisis has been sentenced to six months in prison.

Patrick Cloutier was found guilty last December of causing bodily harm while driving under the influence of alcohol and leaving the scene of an accident. He was a young private when he became a hero to some Canadians after a photo was taken of him staring at a Mohawk Warrior. He got a promotion, but two years later was demoted after admitting to using cocaine. He was dismissed from the military after being found guilty of the drunk driving charge.

—Nation staff

SNC wants in on Three Gorges

The giant Quebec engineering firm, SNC-Lavalin, has announced it plans to bid for contracts to built the controversial Three Gorges dam in China.

"We have a long experience in the management of large hydroelectric projects, notably at LG-2A and LG-3, Idukki and Chamera-I, in India," said Robert Racine, Vice-President, Public Affairs, at the company's annual meeting in Montreal in mid-May.

Racine said he hopes the federal government will provide financial help

to SNC-Lavalin to help it win some of the contracts for the lucrative project, expected to cost anywhere from $20 to $60 billion. SNC-Lavalin already benefitted from federal help when it prepared an environmental-impact study on the Three Gorges dam project together with Hydro-Quebec International in 1989. The study was criticized by environmentalists for whitewashing big problems with the hydro-project.

The dam will have a capacity of 17,600 megawatts (five times the size of the Great Whale Project), and will displace from one to two million people. It will flood 19 towns and create an artificial lake 560 kilometres long. Energy Probe, a Toronto-based group, says the project will be an environmental, social and economic catastrophe. The group is calling on Ottawa to refuse to finance the project.

—Nation staff

THE GREAT WHITE FATHER NOW OUR "UNCLE"?

The Reform Party has landed in hot water again for bigoted comments by one of its MPs. Just days after saying publicly that Atlantic fishermen are "charity cases," Reform MP Herb Grubel turned his guns on First Nations peoples.

Grubel criticized the federal government because it "has given in to the demands of the native community to give them more physical goods to allow them to live on their South-Sea-island equivalent." Grubel, born in Germany in 1934, added that this has resulted in "lazy houses," and compared native people to "children" living on handouts from a rich uncle.

Chief Francis Flett of the Opaskwayak Cree Nation in The Pas, Manitoba responded by saying that Grubel doesn't know anything about First Nations life. "We challenge our rich uncle to put on his sunglasses and Bermuda shorts and come visit us in our South Sea paradises where he can get a good look at our five-star lifestyles," said Flett in the *Kamloops Daily News*.

—Nation staff

PHOTO BY NEIL DIAMOND

POLICE STORM MOHAWK BARRICADES

A group of Mohawks barricaded themselves in the band office on the Ontario reserve of Tyendinaga to protest against alleged corruption and mismanagement by the Band Council.

Thirteen of the protesters were eventually arrested when the band called in the riot police, who stormed the barricades. "It's pretty sad when your own chief and council turn a non-native armed forces on people," said protest spokesman Mario Baptiste in a Canadian Press report in early June.

"Throw those idiots off the reserve!" shouted someone in the crowd of 120 gathered outside the office to demonstrate against the group's actions.

Baptiste and other protesters are accusing the band council of being "swindlers and thieves." A band spokeswomen, Glenda Maracle, conceded "some sloppy" bookkeeping, but added, "I think those kinds of words are too strong."

The protesters want action after an audit last fall concluded thousands of dollars in band money had been spent without documentation or proper authorization. The council was also the subject of an investigation into corruption by the Ontario Provincial Police anti-racket squad. Baptiste's group is campaigning to toss out the council and implement tough guidelines for spending public funds.

—Nation staff

HAWAIIANS WANT BACK LANDS

The Hawaiian sovereignty movement is picking up steam. Dismissed as dreamers just a few years ago, the pro-sovereignty movement now has the support of a majority of Hawaiians, says a report in the *Chicago Tribune*.

"It is our land, they've stolen it, and they're not about to return their stolen goods. That's what the struggle is all about," says Kakune Blaisdell, professor of medicine at the University of Hawaii Medical School and a leading independence advocate.

Many of the island's pro-sovereignty groups launched a civil disobedience campaign earlier this year, fanning out along beaches and Honolulu's airport to urge startled tourists to go home. Some residents are refusing to pay for water. Others wear "Kingdom of Hawaii" license plates. The largest pro-sovereignty group, Ka Lahui, or Hawaiian Nation, has set up a shadow government.

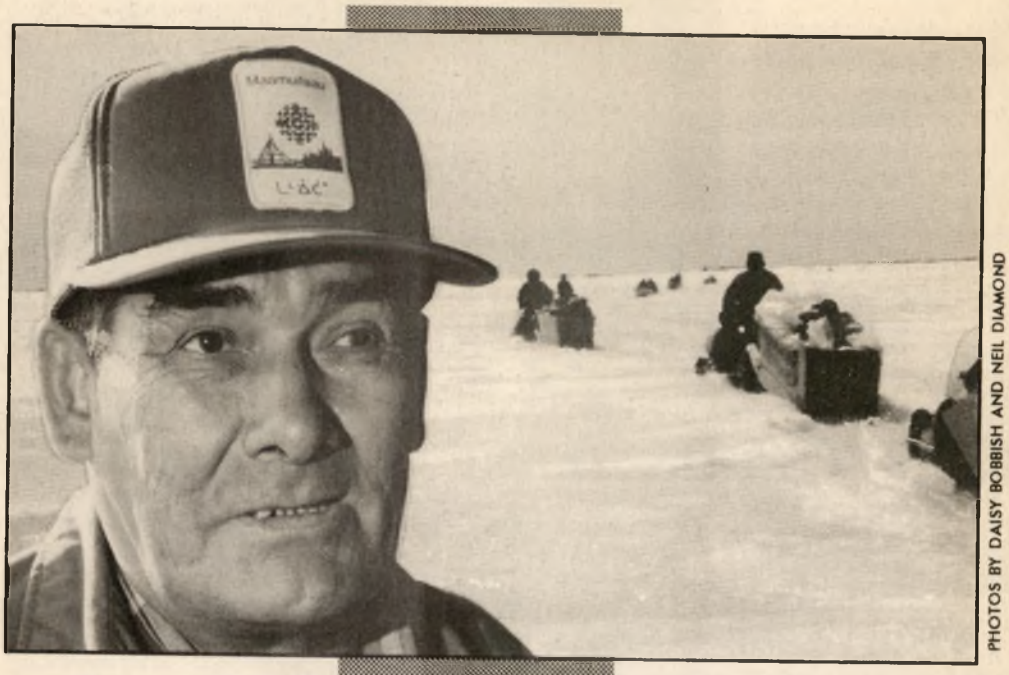
The issue gained national attention last year when Governor John Waihee, a Native Hawaiian, ordered the American flag lowered and the state flag flown over Iolani Palace to mark the 100th anniversary of the bloody U.S.-backed overthrow of Queen Liliuokalani that ended thousands of years of Hawaiian self-rule.

More than one million Native Hawaiians populated the islands when Capt. James Cook landed in 1778. Now full-blooded Native Hawaiians total only 10,000. About 200,000 of the state's 1.2 million residents claim some Hawaiian ancestry.

—Nation staff

Wherever we look we see life

BY ROBBIE MATTHEW SR.

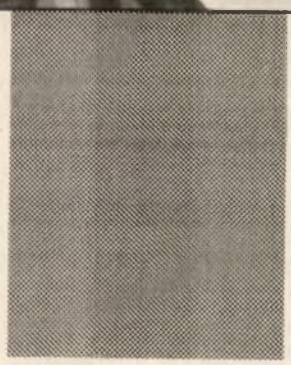


PHOTOS BY DAISY BOBBISH AND NEIL DIAMOND

The following is translated from Cree. I can only hope I have done justice to Robbie's words and teachings. — *E. Webb*

I want to talk about everything on this earth. Everything which Eeyou (Cree) uses. Everything that grows. What the Eeyou knew and thought was there was life in everything. I look at what I've heard. It is true. Right now new life is growing. Which we didn't see for a year. What died is now going to grow. The way it was, how beautiful it was, is how beautiful the one who made it will make it, the life.

Wherever we look we see life. That's what Eeyou talks about. That's where Eeyou taught himself. To get his life from the earth. The beauty I see now, since waking up this morning, I saw the plants growing. We were given another year to see that and it's beautiful. That's why the Eeyou respects it. And also the trees they use. The trees today are growing like children when they need a bigger coat every year. The tree finishes his life cycle for the year he is given. I believe we should keep Eeyou's teachings, there is life everywhere you look outside. Even in the rocks there is life. That is why the Eeyou respects all. Eeyou knew there was life everywhere. From the beginning to now, that's what Eeyou teaches. I see it, I looked at it, I see Eeyou's teachings as true. What I looked for turned out to be true.

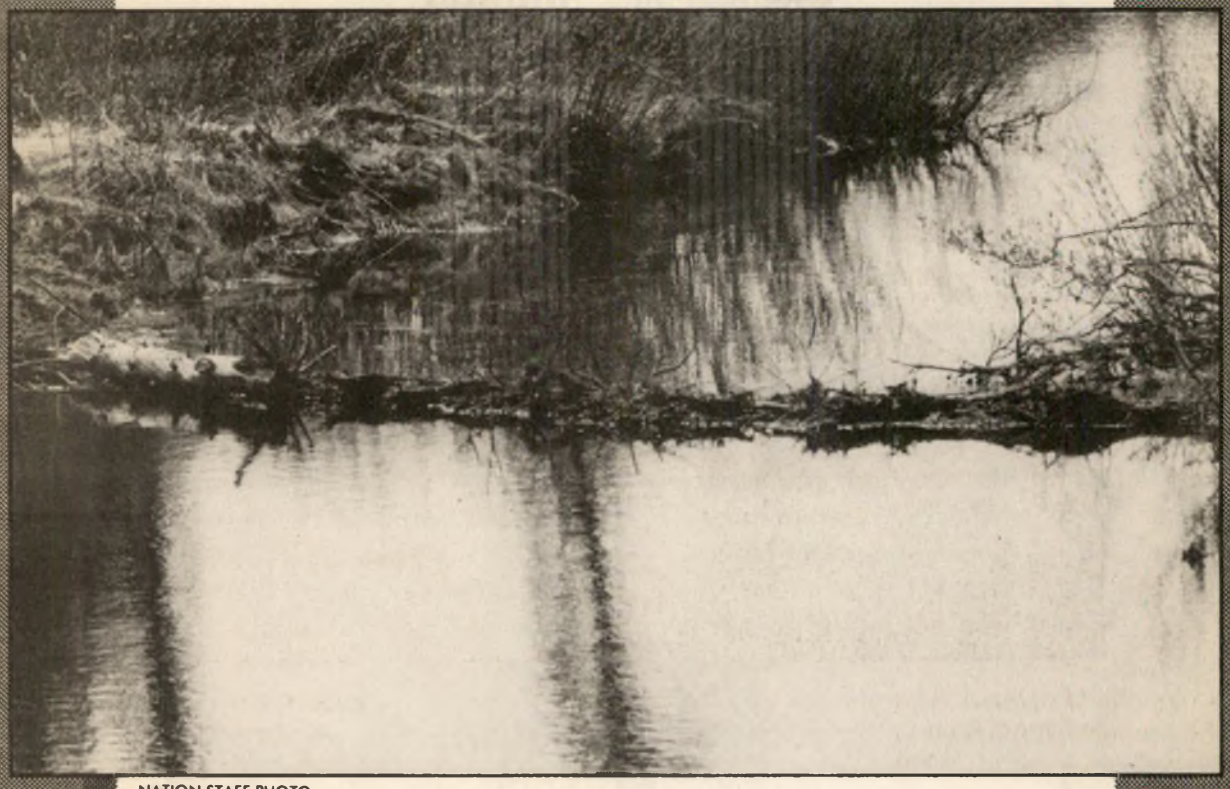


What the Eeyou knew and thought was there was life in everything

Another thing on my mind, I've thought this through and I want to raise it now but I don't want to alarm anyone. When I was a kid, the sun would rise from the east at a certain point during the summer when everyone was at Fort George. Now during the spring it rises from that spot now. And when it sets in the evening it's way past the point it used to be during the summer. It's farther north. The Ancestors said, "When you notice something amiss even if it's in the sky with the sun or the moon and the stars, you will know to stand the other way and look at your life in another way. The time will be near as if there will be a message that there will be new things shown to us," is what we were told.

And the sun I'm talking about, I'm not the only one to bring this up. This winter there was a conference at the place called Ottawa. There is an Elder from the Inuit Nation who also brought this up. He said the same thing I observed, so I'm not the only one who observed this. Watching the sun as I grew up, he said the same thing also. We are at the point where we have to look at ourselves. As soon as something is amiss then we will know how to stand, is what the Elder also said. He said this isn't something to scare people; it had already been talked about. Towards the sky if some-

.....we see life



NATION STAFF PHOTO

thing's amiss, that is the time to reflect on your time on this earth. I'm surprised I'm not the only one to notice this.

At this point in time you don't say this is a "bad" day. The day goes too fast. You don't say, "I'll put it off 'till tomorrow; today's bad anyway." It's as if we're getting ready every day for something—that is how the teachings are pointing to, is what was said. I want to remind everyone as to what I follow. We can't say it's a "bad" day. These days during the summer you can see the glow clearly during the night, that's another thing on my mind. With our lives on this earth, we are shown the truth with what was said about the sky.

The Ancestors had knowledge. There were a lot of teachings they passed from generation to generation. That is what we are using now, to watch our time on this earth. That is what has to be taught to pass down to the next generation. So they can walk in truth on this earth with the teachings of the Ancestors. It is true what they were teaching, and the truth will lead us. We all know it was the Creator who brought the truth. The Ancestors left us a lot. Even if it wasn't written down, we still see it. I respect the earth and it tells me a lot. The Creator showed our Ancestors the way. The Creator gave us another year to see his Creation. That's what I wanted to talk about. That's what I'm thinking. If our Ancestors didn't follow the teachings we wouldn't be hunting today. We should be thankful and happy we still see this. We have to hold on to what is left. We have to leave something for the coming generations. Let's remember them like our Ancestors remembered us. Life passed from generation to generation. That's what I wanted to say—to remember when you see something growing, you're seeing the Creator's work. That's something we can't destroy.

GRAND COUNCIL ANNOUNCEMENTS

GCCQ

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Grand Conseil des Cris (du Québec)
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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

CRA
ARC

CONFORMITY OF THE HQ ENVIRONMENTAL IMPACT ASSESSMENT OF GREAT WHALE

Under theJames Bay and Northern Quebec Agreement and federal law, the proposed Great Whale River project is subject to environmental and social impact assessment. The first stage involved the setting up of public hearings so that guidelines could be determined for the proponent to write the environmental impact statement (EIS). In the EIS, the proponent must describe the project and its negative impacts and possible alternatives to the project. The EIS is being examined by the four committees set up under the James Bay Agreement and by one federal committee, as well as by "public" intervenors (environmental, social, economic and native groups, etc.)

Hydro-Quebec submitted its "feasibility study" of the Great Whale River Complex on August 31, 1993. This was HQ's answer to the questions put forth in the guidelines.

Since that time, various intervenors and groups have been examining the information HQ has provided. Review of the feasibility study by the GCCQ has found that it fails to meet even the minimum requirements expressed by the guidelines.

Violations of the guidelines and lack of scientific rigor are so frequent and extensive that the proponent's study is invalid as a tool for an independent review of the Great Whale project. Experts who have examined the document feel that even essential information that was requested in the guidelines fails to appear or is unsubstantiated.

HQ has submitted an out-of-date engineering feasibility study which has been tinkered with in an apparent effort to use political force in place of good science in order to obtain a construction permit. The most blatant lack of information deals with the social impacts of the development on the Cree people. The guidelines call for HQ to have a detailed understanding of the social impacts on the Cree and Inuit. The EIS displayes a reliance on outdated information and poor quality science. As well, the EIS fails to provide the information and arguments necessary to justify the project from an economic and energy standpoint.

Moreover, the document displays a lack of good science in respect to caribou, waterfowl, fur-bearing animals and fish. As an example, the study bases major conclusions on the fish populations of Manitounuk Sound on a sample of 17 fish!

The GCCQ will recommend that the feasibility study be scrapped and redone in conformity with federal and provincial environmental review guidelines.

PAID ADVERTISEMENT

Your nation needs you

Find The Flag

The Nation is holding a swell contest to find the symbol for the nine Eeyou nations.
If you have an idea for the flag, put it down on paper and send it to:

The Nation c/o Find The Flag
Box 48036
5678 du Parc
Montreal, Que.
H2V 4S8

We will have more information about the prizes and sponsors in coming issues of *The Nation*.
Depending on the number of entries, the judging will be done at the
GCCQ/CRA Annual General Assembly (Aug.)

FIRST YOUTH ESSAY CONTEST

Keep'em coming

We have been receiving some beautiful writings from the communities.

Our deadline has been changed to Sept. 30th, 1994.

So you still have some time,
but hurry!
We have cool prizes for each of the communities and an overall grand prize winner from all the entries.

Requirements : Must be a James Bay benificiary
: Must be 25 years of age or less

Topics : 1. Cree culture and legend, 2. fiction, 3. Business,political, education and social issues,
4. Profile of a community member, 5. Personal experience, sports

Brought to you by:

The Nation, Meechum store, Air Creebec, Cree School Board

We are still looking for sponsors. For info phone 514 272 3077, fax 514 278 9914

DANCERS

INTO THE

Chisasibi.

On June 9, there was a special occasion in Chisasibi. There was an initiation for pow wow dancers. Special guests were invited from as far away as South Dakota, Minnesota, Montana and western Canada.

Boye Ladd and Mike Laliberte of Regina Sask., who are Fort George Pow Wow regulars, were also there. Helen Atkinson, one of the organizers, said it was "a special time for all." Congratulations to all.

CIRCLE

Congratulations to all graduates

PHOTO BY PIERRE LEMAY

It is an honour for me to be able to congratulate all the Cree graduates this year. You have come a long way to achieve the completion of your high school years and you owe the academic success to hard work and determination. Former graduates of your community had to plan for their careers and future. Now your time has come to seriously consider your career and what role you want to play in your community, or for that matter in society as a whole.

It is one thing to dream high and lofty dreams but quite another to make those dreams come true. It requires serious contemplation to begin any journey and graduates taking that journey are on a long process. For achievement of one's goals is dependent on one's drive, persistence and one's extra effort. The real joy in achieving one's goals comes in the struggle not the victory. Some of you play hockey well. Some of you excel in music. All of you are scholars, after all, you have graduated and many of you will go into higher studies. Some of you are preparing to learn specialized trades that suit your aptitudes and skills. Yet one thing will shape your future more than any of these things, such as your skills or talents.

But what is it, that one of you will make it and another one doesn't? For some there is failure. What you set out to do, you didn't. For some it is the hollowness of success. Life at the top of the ladder can be lonely. Sometimes a dream-come-true world has come true and it's less than you hoped for. Regret and apathy becomes a major pastime. It can get even worse. Regret can lead to rebellion. Rebellion against authority. Rebellion against what ties you down: your job, your chief and council, your girlfriend/boyfriend, your friends and worse still... your family.

The journey of your life can be dangerous. The pitfalls are many and one is wise to be prepared. The oldest book, the Bible, gives us plenty of advice: "Whoever tries to keep his life safe will lose it and the man who is prepared to lose his life will preserve it" (Luke 17:33). There are two ways to view life: Protect it or pursue it. The wisest are not the ones with the most years in their lives but the most life in their years. Their is a rawness and wonder to life. Pursue it. Hunt for it. Don't listen to the whines of those who have settled for a second-rate life and want you to do the same so they won't feel guilty. Your goal isn't to live long: It's to live.

The oldest book gives us options: On one side there is the voice of safety. You can build a fire in your tent, stay inside and stay warm and dry and safe. You can't get hurt if you never get out, right? You can't get criticized for what you don't try, right? You can't fail if you don't take a stand, right? You can't lose your balance if you never climb, right? So don't try it. Take the safe route.

Or you can hear the voice of adventure, the journey (God's adventure). Instead of building a fire in your tent, build a fire in your heart. Follow God's adventure, God's impulses. Finish your education, move overseas, volunteer to help, run for office, make a difference. Sure it isn't safe, but what is?

By way of helping you plan your future, allow me to briefly explain some developments that affect our lives. The James Bay project, intensive forestry and mining operations as well as modern technology have brought about great changes and have directly or indirectly affected every aspect of our lives and altered the lifestyles of our people.

Let me be blunt and let me deal first with the difficulties and challenges. We have all heard of racism and anti-native sentiment. These things, too, are part of our heritage. In the case of the Crees, we are victims, for example, of environmental racism. We identify ourselves in our relationship with the land, as hunters, fishermen and trappers. We are Eenouch, the people of the land. This is who and what we are. And yet the trees on our land are being clearcut to benefit others in the south. The rivers on our land are being diverted to benefit others in the south. The minerals under our land are being exploited to benefit others in the south.

The impacts on the animals, on the land and on us are for the Crees to bear. The impacts are far away for the people who benefit, out of sight and out of mind. We who are harmed are the native people. They who benefit are not. This is environmental racism.

Many of you have been down south and will go again, some to study further, other for sports or cultural exchange. At one time or another you will experience hostility or hatred from others because you are a native person or will see this happening to other native people. This is our burden. But it is a burden that we must bear without hating back.

This brings me back to my point about youth and education. If we are to survive as a people and have the right to make choices about who and what we are as a Cree Nation, it will take the strength, imagination and energy of your generation to bring this about. Your education to this point has begun to equip you with the tools the Cree people will need. But there is more. You must also be educated in the Cree ways. Know the land, spend time on the land with your parents and grandparents, for this too is education.

Our diplomas and degrees equip us for many important things. But I am a hunter as well as a political leader in a suit and tie. If I and you forget these things, we are on the way to no longer being Crees.

There are many things I must ask each of you to dedicate yourselves to doing: Know the land and the Cree way of living on the land, know our history and culture but also know what is happening to us now. Learn about the James Bay and Northern Quebec Agreement and the benefits and injustices it contains; so the benefits can be implemented for the good of our people and so that the injustices can be ended!

Learn about Quebec and Canada, because when in the past we did not fully understand the others' societies on this continent they were able to take advantage of us. You are a generation to which this will not happen. Learn about aboriginal peoples, about our rights and how each and everyone of us must dedicate ourselves to the protection and improvement of the Cree way of life. What is rightfully ours—full benefit to the resources of the land—is sometimes denied and taken from us. What is rightfully ours—programs and services that others who live in Canada and Quebec receive—is being withheld from us.

Graduates, your governments have laid foundations to build, challenge, protect and improve the general well-being of the human race. The task and opportunity is yours—accept the challenge that awaits. And graduates should you establish a relationship with your community and understand the contemporary issues around you, you will have a greater chance of becoming useful and productive members in your communities. It is my hope that you will decide to continue your studies to higher learning.

Matthew Coon Come
Grand Chief
Grand Council of the Crees (of Quebec)

The Grand Chief gave a version of this speech in Mistissini, which has seen the first seven students graduating from a school system based entirely in that community. The Grand Chief regrets that he was unable to attend all graduation ceremonies. Congrats to all students from The Nation.

THOUGH MANY ONE BODY

PHOTO BY ERNEST WEBB

—BY REV. WILLIAM BALDWIN AND ELIZA WEBB

Three of us from James Bay were part of a multicultural gathering in Montreal from June 9 to June 12. The gathering was a conference of multicultural parishes from across the Anglican Church of Canada, and we were representing St. Philip's Church, Chisasibi.

In addition to First Nations people, there were people from a variety of African, Caribbean, European and Asian backgrounds. We all came together at Montreal Diocesan Theological College to talk about our experience of living, working and worshipping together as multicultural faith communities. All together, in addition to committee members and resource persons, there were 28 people representing 17 parishes in nine dioceses across Canada.

We were invited to speak on "Aboriginal People in the Life of Our Church," and we spoke from our own experience. We talked about ways in which Cree culture is preserved and expressed in the life of our church, especially in dealing with the crises of life. We told about how, for example, at the time of a death, the whole community grieves with the bereaved family, and how this is expressed in customs that are an important part of the local culture. We also spoke of the struggle to preserve the Cree language and culture.

We tried also to talk honestly about the negative things in our experience. Abraham Fortchimo told us how as a child in school he had been punished for using his own language. This met with a strong response from other delegates, and we were told of howthe same thing happened in Africa and elsewhere. Eliza Webb spoke of how missionaries put pressure on people to abandon the traditional drums, and about how people are now trying to recover this and other aspects of traditional culture. We also talked about the need to fight against prejudice and racial discrimination even in our own community.

We also heard many stories from other places. People from the Church of St. Alban the Martyr, a multicultural parish in Ottawa, told of the prayers of the people in the communion service in many different languages, and of a nativity play in which Mary and Jesus were black, and the angels were of mixed races. This was not accepted by everyone, and a few even walked out, but it was still an important expression of the multicultural nature of the church.

Some of the stories were painful, as people told of the discrimination some of them have to face every day. We talked about the need to work with other Christians and people of other faiths for justice and an end to discrimination.

We were joined in these discussions by invited guests of the Muslim and Hindu faiths. The Rev. Paul Illical of St. Michael's Church, Surrey, B.C., told us how they invited members of the Sikh community to their services at the time of the Legion-turban controversy, thus helping to lower some of the barriers caused by prejudice.

Sunday morning we attended the communion service at the St. Lawrence Church, a multi-racial and multicultural church in LaSalle. They gave us a very warm and friendly welcome, and the service was full of joy and enthusiasm. The service was followed by a feast with many different kinds of food. We were very conscious of the need to keep in touch. Our Cree parishes have much in common with city parishes which seek to build fellowship across barriers while working to help people to maintain their own cultural identity. One practical proposal that came out of the conference was for a Multicultural Parish Newsletter, which we hope will be coming out in the near future.

There was a lot of talk about being a different race. Some people have problems accepting different races. Some suggestions for approaching these problems:

a) I need to understand and value myself, then encourage others to do the same.

b) opportunities need to be given for cross-cultural meetings of people formally and informally.

The people at my table were very open to talk about their experiences. Some have left their church to join other religions. Many experience a difficult journey as they adjust to a new setting.

The theme of our conference was: *Though many one body.* We should remember God accepts all races and religions.

UNITED WE STAND

To succeed in the dog-eat-dog world of business, native people have to start working more closely together and giving each other a helping hand. That's the message Abel Kitchen kept returning to in an interview with *The Nation* about the challenges facing Crees trying to set up their own businesses.

"The biggest challenge is trying to do business together—supporting each other, buying from each other," said Kitchen, the president of CreeCo. "You've got to convince native peoples to work together. There you have a base. I think all the business you can do externally is almost extra. It's good for doing what you want to do, but it's the native people who I think are going to be important in this thing."

Getting aboriginal business people together is the challenge Kitchen is taking on as the first head of the newly created Aboriginal Business Council of Quebec. Kitchen was unanimously elected to the job of president at the business council's founding meeting May 28 in Montreal.

The association already has 102 registered members. Full membership is extended only to native business people, but affiliated memberships are available to native organizations, and non-natives who do business with aboriginal people can become associate members.

***The Nation*: What was the idea behind setting up this council?**

Abel Kitchen: It started about two years ago. We had a short meeting with the Montagnais to try and bring the business people together, the Crees and the Montagnais, to see if there's any way we can do business together. Eventually we got other native people involved from Quebec, so they suggested we should look at the whole province.

So the idea is to get people to network together?

To network, to look at business opportunities, even to provide support services to aboriginal business people.

What kinds of challenges do you think aboriginal business people face in Quebec?

The biggest challenge is trying to do business together—supporting each other, buying from each other. There are ample opportunities out there for all kinds of business development.

Are there also problems getting credit from banks?

Yes, we have all of that because of the situation of living on reserves. We can't get money as readily as non-native people for investment purposes. That in itself is a big obstacle. But we are also very spread out. We cover the whole province of Quebec. That is a challenge for trying to do business with each other.

PHOTO BY ERNEST WEBB

"The biggest challenge is trying to do business together."

What kinds of things would you like to do during your term as president?

The objective is to try and set up this association in a financial way. We're going to be doing a membership drive.

You sometimes hear about an old boys' network that excludes newcomers to the business world, like native entrepreneurs. Is that one of the obstacles?

It's going to be. We've encountered that even in the Cree world with the regional companies, like in the food wholesaler business. I think the whole idea with these other companies is to try and keep us down. That's going to happen. Any native group that goes into business is going to experience it.

That's actually what I had in mind. Servinor is a newcomer in business, but there are a lot of established large wholesalers competing against it. Do you think that's something that has caused problems?

That's right. It has caused very big problems and it will continue to do so. That's something we recognize and I think we're going to have to live with that.

So what do you think can be done?

First of all, it's something we're trying to do in the Cree world—you've got to convince native peoples to work together. There you have a base. I think all the business you can do externally is almost extra. It's good for doing what you want to do, but it's the native people who I think are going to be important in this thing. Those are the key people.

And you can expand that base beyond the Crees to include all native people. That should be your base.

You mentioned the problems getting credit. There was an article in the *Gazette* recently about native business successes, and it mentioned the Peace Hills Trust company out West. Is this something Crees might look at?

Well, I'm involved with other native groups in Quebec to look at an investment company like that to try and provide money to business people. Peace Hills Trust is one model people can look at, but it's too big for one group like the Crees to do. Again, it requires the effort of all the Indians of Quebec to make that work. And that's the effort which is being done right now, to look at that possibility.

—Alex Roslin

PATHWAYS TO SUCCESS

Cree Local Management Board

Helping to train and employ Cree people

The Cree Local Management Board has been established through the "Pathways to Success" strategy, implemented by First Nations organizations and the Federal Government to provide more autonomy for First Nations of Canada to control and manage training funds adapted to their needs and their people. The decision-making process is from the local level up, although the funding is allocated at the national and regional level.

Below are excerpts on the procedure for submitting an application for funding.

Project proposals will be sent to the local HRDCs (Human Resources Development Canada) serving the Cree territory.

All proposals requiring a training plan must be submitted through SQDM (Quebec Labour Development).

HRDC and SQDM will analyse the project according to the program criteria and submit the project with comments to the Secretariat of the Cree Local Management Board and its members.

1. Proposals which only involve on the job training or no training whatsoever can only be considered if received five or more working days prior to any Cree LMB meeting where there is a quorum.

2. Proposals which involve off the job training such as certain job development projects, workplace based training, etc. could be considered only if received 15 or more working days prior to any Cree LMB meeting where there is a quorum.

3. Proposals which involve programs such as Direct Purchase, customized courses, local purchases, could be considered only if received 30 ore more working days prior to any Cree LMB meeting where there is a quorum.

For more information on the Cree LMB, please feel free to contact any of the Cree Local Management Board representatives in the Cree territory.

PAID ADVERTISEMENT

PATHWAYS TO SUCCESS

LOCAL MANAGEMENT BOARD

CREE LOCAL MANAGEMENT BOARD

Helping to train and employ Cree people

Cree Nation Secretariat
Box 108
Chisasibi, Quebec
J0M 1E0
Tel.: 819-855-2878
Ext. 327
Fax: 819-855-2875
Co-ordinator:
Margaret Fireman

Board of Directors

Cree Nation of Chisasibi: Jimmy A. Fireman
Tel.: 819-855-2878

Cree Nation of Eastmain: Redfern Markstewart
Tel.: 819-977-0211

Cree Nation of Mistissini: Don MacLeod
Tel.: 418-923-3253

Cree Nation of Nemaska: Lawrence Jimiken
Tel.: 819-673-2512

Cree Nation of Ouje-Bougoumou: Louise Shecapio (interim)
Tel.: 418-745-3228

Cree Nation of Waskaganish: Malcolm Moses
Tel.: 819-895-8843

Cree Nation of Waswanipi: Robert Kitchen
Tel.: 819-753-2560

Cree Nation of Wemindji: Mike McGee
Tel.: 819-978-0264

Cree Nation of Whapmagoostui: Abraham Kawapit
Tel.: 819-929-3384

Human Resources Development Canada:
Richard Desrosiers
Tel.: 514-496-5206

Cree School Board, Adult Education Services:
Bernard Simand
Tel.: 418-923-3347

Societe Quebecoise de developpement de la main-d'oeuvre de Quebec (SQDM):
Yves Turcotte
Tel.: 418-687-3540

Cree Regional Services: Alayne Woodford, CRA
Tel.: 514-861-5837

Cree Nation Youth Council: James Shecapio
Tel.: 418-923-3253

James Bay Cree Native Women's Association:
Flora B. Kitchen
Tel.: 819-753-2587

PAID ADVERTISEMENT

PATHWAYS TO SUCCESS

STRUCTURAL ORGANIZATION

Mandate:
Approval of projects for funding, control of budget for training and job creation projects through HRDC employment programs and services.

STRUCTURE

Co-ordinator: Margaret Fireman (Chisasibi)

Members:
Representatives from all nine Cree Communities
One representative from Cree School Board Adult Education Services
One representative from James Bay Native Women's Association
One representative from Cree regional services
One representative from Cree Nation Youth Council
One representative from HRDC Native Services
One representative from SQDM (Societe Quebecoise de developpement de la Main d'oeuvre de Quebec)

Year established: April 1992

Funding: "Pathways" Consolidated Revenue Funds and Unemployment Insurance Funds

Clientele: Beneficiaries of the James Bay and Northern Quebec Agreement and others considered eligible by the respective Band Councils of the nine Cree communities.

NATIONAL ABORIGINAL MANAGEMENT BOARD

Membership:
Aboriginal RAMB representatives from all provinces/ territories
Assembly of First Nations
Native Women's Association (NWAC)
Native Council of Canada (NCC)
Inuit Tapirisat of Canada
HRDC representatives

REGIONAL ABORIGINAL MANAGEMENT BOARD OF QUEBEC

Membership:
20 Local Aboriginal Management Board representatives
Quebec Native Women's Association
Native Alliance of Quebec
Native Friendship Centres of Quebec
HRDC representatives

LOCAL ABORIGINAL MANAGEMENT BOARDS, FIRST NATIONS OF QUEBEC

Odanak	Abenaqui
Wolinak	Abenaqui
Abitibi-Temiscamingue	Algonquin
River Desert	Algonquin
Obedjiwan-Weymontachie	Atikamekw
Manouane	Atikamekw
Cree Nation	Cree Nation
Huron-Wendat	Huron
Malecite	Malecite
Micmac	Micmac
Kahnawake	Mohawk
Kanesatake	Mohawk
Akwesasne	Mohawk
North Shore	Montagnais
Mashteuiatsh	Montagnais
Betsiamites	Montagnais
Kativik Regional Gov't	Inuit
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Montreal (Urban)	All Nations
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Chuck it in the garbage, says Grand Chief

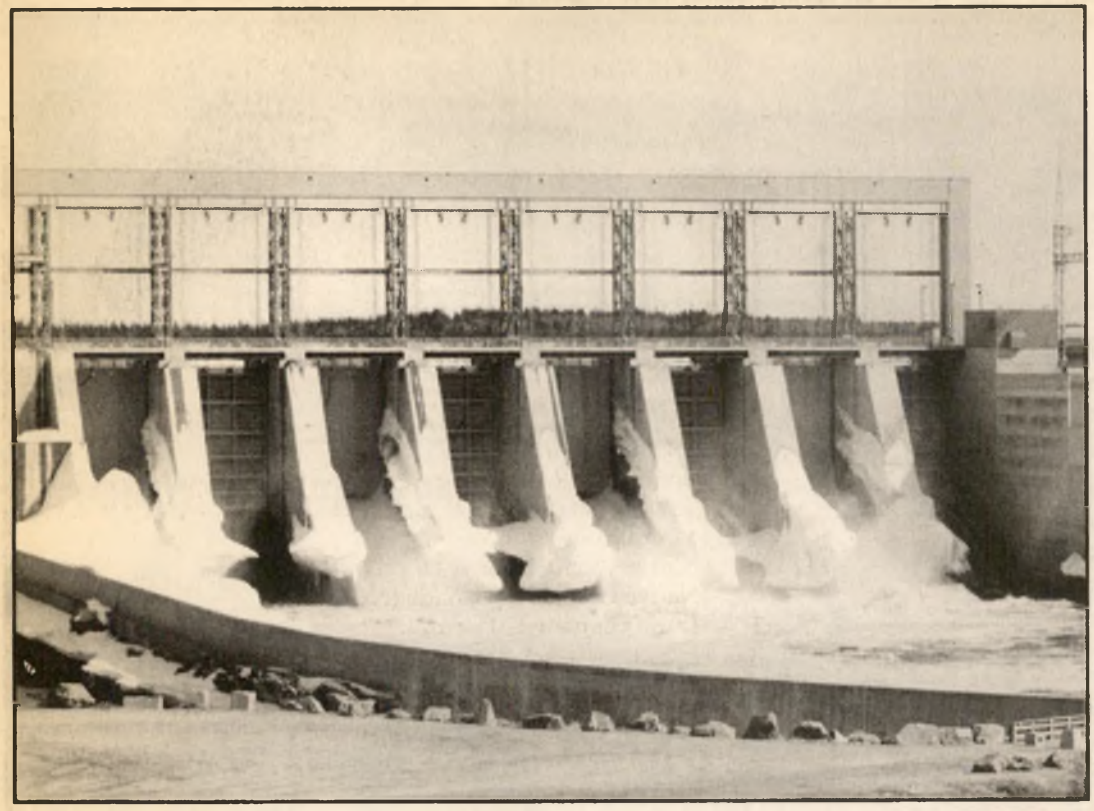

PHOTO BY ERNEST WEBB

by Will Nicholls

"Let the process go on," says Hydro-Quebec in response to the latest Cree criticism of the utility's Great Whale impact study.

Six months of public hearings are underway to determine whether the 5,000-page study conforms to the environmental-impact guidelines set by five environmental review committees looking into the Great Whale River Project. The hearings end in August.

This did not stop Matthew Coon Come from condemning both the review process and the document itself in a press conference on June 16 in Quebec City.

Matthew said Hydro-Quebec undertook the feasibility study without prior consultations with the Crees and without understanding the environment which they are a part of. Government funding will be cut to a joint Support Office and Technical Expertise by 30 per cent or more. The governments have also refused to continue funding for intervenors such as the Crees, Inuit and third parties. Also, there are no aboriginal members on the Environmental Assessment Review Panel; this may be a breach of the laws governing this process, since the law requires the panel to have knowledge and experience of the social and bio-physical environment.

"They are attempting business as usual."

These are just some of the Grand Chief's complaints about the review process. "Isolated examples of non-conformity would be understandable in a project of this magnitude and a document this size—5,000 pages—but the violations are so frequent and extensive that the proponent's feasibility study is invalid as a tool for an independent review of the project," said Coon Come, explaining why he believes Hydro-Quebec should scrap the study and do it again.

"It can no longer be the minimal environmental review process that we've seen in the past. The Great Whale review process is supposed to be both innovative and creative. When you look at what Hydro-Quebec has done in what they call an intensive 11-year study, you start to realize that they are attempting business-as-usual," said Coon Come in an interview with *The Nation*.

Hydro-Quebec did much of the impact study in the 1980s, long before the guidelines were even set. Coon Come said this is contrary to the intent of the review process. "That is why we are asking the committees to reject the study and make Hydro-Quebec submit one that is within the guidelines."

Coon Come also said the review process has been "undermined" by a compensation agreement signed with the Inuit, in which they signed away their right to oppose the Great Whale project.

"It is a direct conflict-of-interest since the only way the Inuit get any money is if the dam project is approved, and they have already signed away their right to oppose it! Futhermore, because of that agreement, the design of the project has changed. For example, they added a road. This isn't the design presented originally to the Crees and other interested parties. They changed the design during the process without consultation with all parties concerned. Surely they cannot expect this to be within the guidelines of the public process."

A Hydro-Quebec spokeswoman said the utility has created a "state of the art" study that conforms to the guidelines of the process.

Anything that Matthew Coon Come says only reflects the opinion of the Crees and the final judges are the five review committees, she said.

Waseskun House on the move

Now you can get your furniture moved and help a native non-profit organization at the same time. Residents of Waseskun House, the first and only half-way house catering solely to native men in Quebec, are starting up a moving company under a work program.

Kenneth Deer, the communications officer, said he hopes to tap into the Cree and Inuit markets.

"I know there are many people who come down south for school or work and they have limited choices when looking for a moving company. We feel that not only can we meet northern needs but that people would feel good about supporting a native non-profit organizaton," said Ken.

"It also benefits the residents because employment is one of the key factors in helping them to gain a sense of self-worth. It helps them regain a sense of balance in their lives."

Waseskun House is a non-political native community residental centre. Its residents include native men who are on conditional release from prison or awaiting trial, or who are sent from their communities to engage in a healing process.

Cultural and spiritual matters are part of the programs and activities that residents experience. Waseskun House also works with communities to help the individual when he returns home.

Programs cover First Nations addiction awareness, community interaction, native families systems, lifeskills, sexuality, individual counselling, physical balance, anger and stress management and an intensive camp retreat.

Native aspects of Waseskun House include the Talking Circle, Elders' input, sweat lodges, smudging ceremonies and pipe cermonies. The participation of elders and resource people gives the individual the opportunity to learn about native spiritual and cutural values as well as traditional teachings.

To get more information or book your move call Ken Williams at (514) 932-1424.

—Will Nicholls

Doors open at Waswanipi Commercial Fisheries

Waswanipi Commercial Fisheries is now open for this season's business.

Though plagued by compressor problems, Albert Saganash expects no problems with servicing his customers this year. He warned, though, that customers might be looking at a quota this year on sturgeon, which could raise prices on this main seller.

Smoked sturgeon in fact accounts for most of the sales of this relatively new company. The Waswanipi company has been in existence for five years. Like all companies, they have experienced run-ins with people in the south who don't pay on time. In the past, some clients have taken up to two years to pay.

Two fish the company doesn't sell are trout and walleyes, which are reserved for sports fishing.

What they do sell is available at very good prices:

Doré: filets—$5.00/lb.
whole fish—$2.00/lb.
cheeks—$4.25/lb.
Sturgeon: no head/cleaned—$2.30/lb.
smoked—$8.00/lb.
Pike: filets—$1.50/lb.
deboned/no skin—$2.30/lb.
Suckers: deboned—$2.30/lb (mostly a Chinese market)
Whitefish: filets—$2.20/lb. whole— $1.00/lb.
cleaned/skin—$1.50/lb.
smoked—$3.50/lb.

—Will Nicholls

Classifieds

100-Births

Congratulations to Maureen Awashish and Raymond Brien on the birth of their son Isiah Namen June 1st, From Mabel, Drew, Lillian & Sandu xox

101-Birthday Greetings

Happy birthday to Trista Wapachee on June 18, from dad, mom, Candice & Faith, From Moose Factory, Ontario.

Happy 18th birthday to Tina from Chisasibi on June 14, now you're legal! Fom your friend, Belgium #1.

To my sweet little niece "Stacy Anderson" on her 1st birthday June 21. Wish you all that's best. Happy birthday and with all my love, Aunt Laurie.

Happy birthday to my daddy, Sterling Mikey Trapper July 01. All my love, daughter cherish Joy Mianscum xoxo Mistissini, Que.

Happy birthday to: Bentley Mianscum June 24. Also to Sophie Bosum June 24 from the employees at Ojay Cree Nation.

Happy birthday Charlie (Jr.) on June 24th. Est-ce que ta famille ca va? Je tourjours pense a vous, puis je voudrai dire que je t'aime. I forgot to say thank you for the ring—I'm sorry. I'll see you soon. From Orenda.

Birthday greetings to Karen Mistacheesick and many more to come. Was on June 04, lots of love. From secret admirer.

Happy 2nd Birthday to our son, Tyson Lazarus, who will be celebrating on July 10. With lots of love and kisses from Mama, Dada and your big sister, Tanita.

Happy Birthday to our brother, Warren McKee, in Val d'or who will be celebrating his 23rd birthday on July 9. We miss you. Love Jeannie, Bill, Cindy and niece and nephew Tanita and Tyson in Chisasibi.

Happy Birthday to Alexander MacDonald who will be celebrating his 1st birthday on July 9. With lots of love from your neighbours, the Lazarus family.

Happy Birthday Alex MacDo. Love always, your cousin Kataleen.

Happy birthday to Sophie Bosum on June 24th. May God richly bless you & family, love & prayers, Bentley & family

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Happy Father's Day and happy birthday to dad James G. Cooper June 20. Love you from: Lance and Tyson oxoxoxo MaryJane

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Belated birthday wishes going out to: the manager of the Jacob's Restaurant, Sally Whiskeychan. From your employees. Birthday on May 30/94.

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the Nation's Classifieds Order Form

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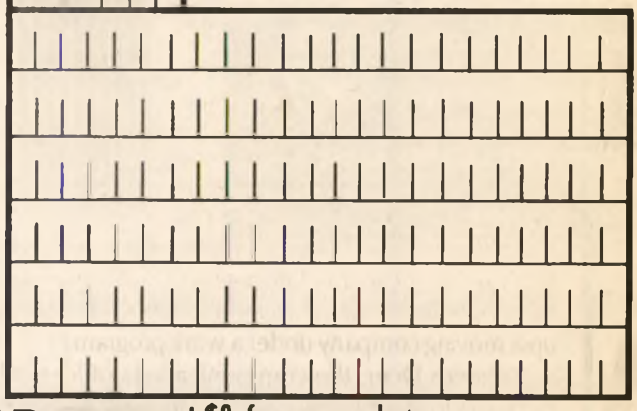

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400-Miscellaneous

I would like to thank my uncle Allan, Aunt Jane and my cousins for their greetings on my graduation. Thank you and I love you all. Fr: Orenda.

Happy Father's Day and happy June 10 birthday to Ken Nicholls from all your boys.

Happy Father's Day to the greatest dad—Lawrence Shecapio from Francis and Geronimo S. Ouje-Bougoumou.

Happy graduation to Anthony MacLeod and our nephew Kenneth (Casey) MacLeod. From Willie MacLeod and family. We're really proud of you boys.

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ALTERATIONS ON THE SPOT IN LESS THAN ONE HOUR

The Nation Calendar

The Waswanipi First Nation is holding its Annual General Assembly on July 11-13.

Cree Nations Gathering. July 18-25. This gathering of all Cree Nations of North America will be a chance for Crees to discuss their past, present and future. From this gathering will emerge the structures that will support the Cree Confederacy. Hosted by the Opaskwayak Cree Nation, at The Pas, Manitoba. Contact Henry Wilson (204) 623-4226.

Check *The Nation*'s new events calendar every issue for happenings in your community and beyond. If you have an event you'd like to publicize for free, send us the information as early as you can. Include a phone no.

Poundmakers/Nechi PowWow. St. Albert, Alberta. (403) 458-1884. July 1-3.

International Year of the Family PowWow. London, Ont. (519) 672-0313. July 2 & 3.

Echoes of a Proud Nation. Kahnawake, Que. (514) 632-8667. July 8-10.

Whitefish Bay Annual PowWow. Whitefish Bay, Ont. (807) 226-5411. July 8-10.

Yellow Quill PowWow. Yellow Quill, Saskatchewan. (306) 322-2281. July 8-10.

Alexis 16th Annual PowWow. Alexis, Alberta. Call Robbie Alexis (403) 967-2225. July 8-10.

Wiikwemdong Aashoodenong. Kettle & Stony Point, Ontario. (519) 786-6680. July 9-10.

Spiritual Gathering PowWow. Kanesatake, Que. (514) 479-8321. July 9-10.

Peguis PowWow. Peguis, Manitoba. Call Linda (204-372-6291. July 12-14.

Honour the Earth Traditional PowWow. Hayward, Wisconsin. (715) 634-2100. July 12-14.

3rd Annual Wagmatook Celebration. Cape Breton, Nova Scotia. Call Brian Isadore (902) 295-2598.

Temagami Traditional PowWow. Lake Temagami, Ontario. (705) 237-8980.

Dear residents of Waswanipi,

A million apologies from The Nation. If you haven't been able to find your favourite news, sports and cultural magazine, we have good news. The Nation is now available at Oudaa Store in Waswanipi. We wish to thank Oudaa for its help and Waswanipi residents for your patience. Meequetch.

A TRAPPER NEEDS YOUR HELP.

Freddy Jolly's trapline in the Nemaska Territory has been damaged by the construction of the Route du Nord. He is fighting for compensation and needs your help to pay for his legal defense.

IF YOU CAN HELP OUT, PLEASE SEND DONATIONS TO: FREDDY JOLLY, C/O R-21 TRAPLINE DEFENSE FUND, 10A RABBIT TRAIL, BOX 53, NEMASKA, QUE. J0Y3B0.

COMICS

Garfield ® by Jim Davis

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PHOTO: NEIL DIAMOND

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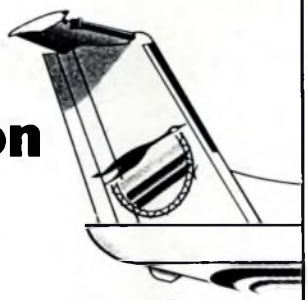

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